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NOTES TO THE J. Q. R., XI, pp. 364-386.

INTERESTING communications regarding Yerahmeel ben Shelomoh, who was formerly entirely unknown, were made by my friend Dr. Neubauer in Graetz's *Monatschrift*, 1887, p. 505, and in *Mediaeval Chronicles*, 1887, pp. 163, 176, and 190, from a MS. acquired from the late R. N. Rabinowitz for the Bodleian library, and from MS. Bodl. 2079, 9. In addition to this, almost everything which is to be found in these MSS. has now been carefully and correctly edited by him in this Review (*supra*, pp. 369-384), for which our best thanks are due to him.

At the end (pp. 385, 386) Dr. Neubauer published also the Synagogal Poems, quoted by Zunz (*Literaturg.*, 485, 486), from the MS. No. 646 in the Paris Library.

I also possess a copy of these poems, which was made for me by Mr. Isidore Goldblum in the year 1887. The latter observed at the time that the MS. was very difficult to read, and that he could not guarantee that he had copied everything correctly.

On collating his copy with the printed one, I found that at one time Broydé's reading, at another time Goldblum's reading was more correct. I, therefore, give here those readings of the copy G. (Goldblum) which I consider to be more correct:—

p. 385, l. 5,	לְנֹאָות	G. לְחוּוֹת
l. 5,	לִיחֵד	לִיחֵיד
l. 10,	לְבָרֶךָ	לְבָרֶךָ
l. 15,	וְעַיִנִי	(misprint) וְעַיִנִי
l. 16,	חֲזָקָךְ	(more correct by reason of the rhyme) חֲזָקָךְ
l. 19,	יְמָלוֹ	(misprint) יְמָלוֹ
l. 20,	לְחוּוֹת	לְחוּוֹת
l. 20,	רְמוֹת	רְנוֹנָת
l. 22,	שִׁימָךְ	שִׁיאָד
l. 25,	סְוִירִי	(misprint) סְוִורִי
p. 386, l. 1,	הַוּוָה	חַווָּה (correct by reason of the rhyme)
l. 4,	עַן	יְפָנָן
l. 9,	וְקוּלוֹ	לְקוּלוֹ (demanded by the acrostic)

Goldblum further informed me, that the first Piyut had the following marginal note: קדושת היר' (הירחמאַל) כה (?) במקומ שאון מנין, the second Piyut has the marginal note: קדושות אחרות, and the last section is preceded by the words: בימים טובים אומ'.

Zunz observes, therefore (p. 485): "J. b. S. composed Kedushas for places where the service could not be held by the required number of ten adults," and p. 48: "Another section for festivals." Zunz mentions only the acrostic in the concluding sentences: יראו רבים זגדל רום חסן מלכחות אלהים ותוק מלכבותו אום אשר בחר לו (Goldblum informed me that this acrostic is marked in the MS. with red ink).

Dr. Neubauer, on the other hand, marked the acrostics at the beginning of each verse, namely in the first Piyut, ירחמאַל בר שלמה חזק ואמצ, and in the second, ירחמאַל העצירichi לעדר (אמן ואמן). I wish to add that each verse has a double acrostic; not only at the beginning, but also in the middle, as, for instance, in the first Piyut there is the middle acrostic:—
ודע (וידע) (to be read instead of רוחם, חיות, מחה, אחד, לו, בקהל,
רנן, שוקרי, לבך, מתי, האר, הופיע, נוכות, קולינו, ואמת, צורנו,

The second Piyut with the section has also a double acrostic, namely: ירחמאַל העצירichi לעדר (אמן ואמן). The words of the acrostics at the beginning and at the end are as follows:—
חויד, נאתה, רמות, רוחם, (first line of the first Piyut מה, מפיהם, אמת, אלהים, למנלה,
לורייאו, האל, הנגלה, צבינו, צדק, עם, עומדים, ישינו, זה, רושומים, רמש,
ונילו, זיהוך, חסדו, רנן, יסיר, ישמיינו) or, perhaps, a word is missing (here also
לבדו, לקהל, עבדו, דרשן, דוד).

Goldblum informs me that the MS. Paris, No. 646, contains at the end the name of the possessor, כהן יצ' אני הוא, and, after that, a square with red ink: Bibliotheca regia. Goldblum believes that the MS. had come to Paris from Italy.

Before the late Rabinowitz sold the MS., he sent it to me to inspect it, and allowed me to make several notes from it, including the following, which neither Dr. Neubauer nor Perles (*Jubelschrift-Graetz*, p. 22) has mentioned:—

מצאתי אני ירחמאַל בס' סטראובון הכהתרוי כי: Fol. 21 (cf. supra 367)
גטראוד בן שם היה ואלו לי שאין משיבין על המדרש היה להשיב על הדבר
שלא היה אברהם ביום נמרוד . . . מן הארץ רהוא ייא אשור וה נינוט
בן כל בן נמרוד נינוט נצח זוראָשׂטראָש החכם אשר מצא את חכמת
הניגרומאנציגא היה נג'ירא . . .

Fol. 220
ואני ירחמאַל מצאתי בזוסיפון כי שמואל כתב ספר שופטים:
ויא כי עזרא כתב ספר שופטים.

In conclusion, I will add a few corrections:—

p. 367, l. 7, בְּרָמוֹתִי probably misprint for בְּרָמוֹתִוִי

l. 10, בָּאַיסְטוּלְגִּיָּה „ באַיסְטוּלְגִּיָּה

p. 383, l. 6 below, for בְּעֶפֶר תְּחֻווֹ read בְּעֶפֶר תְּקֹהָה (cf. Aruch s.v.)
l. 5 „ for הָאוֹ „ האֹו

S. J. HALBERSTAM.

May 5, 1899.

NOTE BY DR. NEUBAUER.

As Mr. Halberstam informs me that he is giving some various readings of the Piyutim at the end of my article in *J. Q. R.*, XI, pp. 364–386, I take the opportunity of mentioning two further points which may be of interest, although not directly bearing on my subject. (a) Prof. Guidi has called my attention to the Ethiopic translation of Yosippon, described by L. Goldschmidt in his Catalogue of the Ethiopic MSS. at Frankfort (1897), p. 5 sqq. (b) Those who are able to read Russian will find an extract from a somewhat different text of the Arabic Yosippon given by Dr. Harkavy in his Khazars (St. Petersburg, 1874), p. 72 sqq., as well as many valuable comments throughout the Essay.

A. NEUBAUER.